



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra.</i> ⁸⁰ <i>Telka^w (she-that-afar-it^w / those^w) (are)</i> The Book's ^x <i>Aya'te^w (Qur'anic statements)</i> the manifest.	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
2. Verily We descended it ^x Qur'an ^x Arabic ^{x81} <i>la'alla (craving currently unavailable deed that/perhaps)</i> you ^b cerebrate you ^z .	إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We narrate on you ^g <i>absa'ne⁸² (perfecter and beautifuler)</i> (of) the narratives by what We revealed ⁸³ to you ^g this ^x The Qur'an ^x while <i>en (albeit)</i> you ^g were of before it ^x surely of the <i>ghafeleena (they who are: unaware-ignorant/neglectors)</i> .	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾
4. <i>Edb (when/since)</i> said <i>Yousifo (Joseph)</i> for his father O, my father, verily I <i>ra'ayto (I visioned in sleep-vision)</i> eleven stars ^{w84} and the sun ^w and the moon ^x [I] saw them for me <i>sa'jedeena (kontowing they^٥)</i> .	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
5. Said [he]: O, my little-son ⁸⁵ let-not narrate [you ^s] your ^t vision/dream [on] your ^t brothers, then they ^z scheme for you ^g a scheme; verily the Satan for the mankind (is) a foe ⁸⁶ manifest.	قَالَ يَبْنَىٰ لَا تَقْصُصْ رِئَاكَ عَلَيَّ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
6. And like <i>tha'leka (he-that-afar-it/that)</i> <i>yajtabey (favorably and directly selects)</i> you ^g your ^t Lord and teaches you ^g [He] of <i>ta'awee'le (ultimate: construing/explanation/interpretation)</i> (of) the <i>abadee'the⁸⁷ (dreams and their related events)</i> and concludes [He] His boon ^{w88} on	وكَذَلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ

⁸⁰ See the details in the *Lexicon* attached to this Translation for commentary in this!

⁸¹ That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of *Arabic word roots and their conjugations*; (4) By *implication* its *diction* is consistent with *Arabic tongue expressions*! See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration!

⁸² There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁸³ The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See *اللسان*!

⁸⁴ The word "كوكب" from a *linguistic* point of view means: *star*! Although in modern times "كوكب" = *planet*!

⁸⁵ The word "يبنى" the *diminutive* of son, is said by way of *endearment* addressing a beloved son!

⁸⁶ The word "عدو" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see *اللسان*!

⁸⁷ The word "abadeeth" = "أحاديث" has *several* meanings among them: *dreams and their related events*!

⁸⁸ See the *Lexicon* attached to this Translation for "ne'amali" ("boon")!

you ^g and on Ya'acquoba's (Jacob's) aal'e ⁸⁹ (family/ house- / kin/ chiefs/ followers), as what [He] concluded it ^w on your ^t [both fathers], ⁹⁰ of before Ebraheema (Abraham) and Is-haqa (Isaac); ⁹¹ verily your ^t Lord (is) Omniscient Hakeemon ⁹² (infinite bekma ⁹³ Possessor).	كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦٨﴾
7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton ^w (signs/proofs) for the inquirers.	لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلَّسَّالِينَ ﴿٦٩﴾
8. Edb (when/ since) they ^z said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league; verily our father (is) surely in a misguidance ^x manifest ^x .	إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أَبِينَا مِنَّا وَغَنُّ غُصْبَةً إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٧٠﴾
9. Let-kill you ^z Yousifa (Joseph) or let-cast him you ^z (to another) a land, (this casting) vacates for you ^b face ⁹⁴ (i.e. entity of) your ⁿ father and you ^z be from after that ssa'lebeena (righteous/ upright people).	أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٧١﴾
10. Said a sayer of them: let-not you ^z kill Yousifa (Joseph) and let-fling him you ^z in ghayaba'te (depression/ depth) ^w (of) the jubbe (well/ pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/ treaders), en(if) you ^c were doers.	قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿٧٢﴾
11. Said they ^z : O, our father; what (is) for you ^g not [you ^s] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona ⁹⁵ (sincere: care-renderers/ counselors/ advisors).	قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿٧٣﴾
12. Let-[you ^s] send him with us tomorrow (so) revels [be] and plays [be]; and verily we (are) for him surely keepers-up ⁹⁶ .	أَرْسَلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿٧٤﴾
13. Said [be]: verily I, surely saddens me that you ^z go by him and [I] fear ⁹⁷ that eats him the wolf while you ^f (are) a'n (regarding) him neglecters.	قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنَّهُ غَافِلُونَ ﴿٧٥﴾

⁸⁹ The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition! It is used to ennoble and dignify.

⁹⁰ The word “أبويك” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

⁹¹ In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father!”

⁹² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁹³ See the Lexicon attached to this Translation for “bekma!”

⁹⁴ In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity!

⁹⁵ The word “ناصحون” = “naseboon” is plural, masculine, subjective noun! But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised!” The Arabic “نصح” = “أخلص” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “sincerely” is necessary to manifest the distinction! Also “ناصحون” may mean: sincere care-renderers, well-wishers!

⁹⁶ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

14. Said they ^z : <i>la'en</i> (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.	قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخْسِرُونَ ﴿١٤﴾
15. So <i>lamma</i> (when/whence) they ^z went by him and they ^z concerted that (to) put him in <i>ghayaba'te</i> (depression-/depth) ^w (of) the <i>jubbe</i> (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed] ⁹⁸ to him: surely [you ^s] assuredly ⁹⁹ <i>tonabbe'o</i> ([you ^s] inform by piece-of-significant-and-availing-news) them by their matter ^x this ^x while they perceive not.	فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾
16. And they ^z came (to) their father <i>esha'an</i> (the night fall/beginning of full night's darkness) weeping they ^z .	وَجَاءَ وَأَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾
17. Said they ^z : O, our father, verily we went racing and we left our brother <i>enda</i> (at/with/by) our <i>mata'a</i> ¹⁰⁰ (furnishings/chattel/or things for utility) then ate him the wolf; and not you ^s (are) surely a believer for us, while albeit we were <i>ssa'dequeena</i> (always truth renderers).	قَالُوا يَتَابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾
18. And came they ^z on his shirt by a false blood; said [he]: rather lured ^w for you ^b your ⁿ selves ^w a matter; so a beautiful patience; and Allah (is) the <i>musta'ano</i> (He Whose help is sought) over what you ^z describe ¹⁰¹ .	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾
19. And came ^w a <i>sayyaraton</i> (travelers'/treaders'-company) ^w then they ^z sent their <i>na'reda</i> (water-drawer), so [he] let down his pail; said [he]: lo, a <i>bushra</i> ^w (a pleasing-tiding) ^{w102} this (is) a <i>gholamon</i> ¹⁰³ (boy); and they ^z concealed him a merchandise; ^{w104} and Allah (is) Omniscient by what they ^z work.	وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبِشْرَى هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
20. And they ^z sold him by a paltry price, <i>ma'adod-atan</i> ^{w105} (shortly countables); ^w silver coins; ¹⁰⁶ and they ^z were in him of the <i>ṣa'bedeena</i> ¹⁰⁷ (low-estimators/deemed him insignificant).	وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾
21. And said [he] who ^x [he] purchased him of <i>Misra</i> (Egypt) for his wife: <i>akeremi</i> (let-be you generous and ennobling to) ¹⁰⁸ his <i>mathwa</i> ¹⁰⁹ (forced: long-term-abode)	وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ

⁹⁷ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew!!

⁹⁸ See footnote 3 above regarding revealed!

⁹⁹ The “ل” in “لننبئهم” is a juratory “ل”=“القسم” amounting to= “التأكيد”, i.e. affirmation, expressed by “assuredly”!

¹⁰⁰ The word “متاع”=“mata'an” has many meanings, among them: furnishings, chattel, things for utility!

¹⁰¹ The word “تصفون” rooted in “أوصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the *Ayah*: “And describe your tongues the lying” (S16: 62)!

¹⁰² See the *Lexicon* attached to this Translation for *basbashara*/*youbashsharo*/*mubashheron*=يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

¹⁰³ The word “gholamon” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹⁰⁴ That is to say they concealed him as a merchandise to sell him as a slave!

¹⁰⁵ The word “ma'adodah”=“معدودة” subjective noun means counted in scale of smallness (shortly countables)!

¹⁰⁶ The word “Dirham” is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era!

¹⁰⁷ The word “ṣa'bedeen”=“الزاهدين” is masculine, plural, subjective noun with no English equivalent in the sense applicable here of “the low-estimators” i.e. they did not attach much value for him!

¹⁰⁸ See footnote 27 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for “karrama”=“was generous to,” and that included in “karrama” is ennoblement or the endeavor to ennobel the one being treated generously. Thus, here the wife was told to be generous to him for his long term abode (مَثْوَاهُ) with them in their home!

(with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakbetha*¹¹⁰ (we take and make) him a child (for us); and like *tha'leka* (be-that-afar-it/that) We established¹¹¹ for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deethe's*¹¹² (dreams, and their related events) *ta'awee'le* (ultimate: construing/explanation); and Allah (is) overcome over His command; [and,] but most (of) the mankind not know.

أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١١٠﴾

22. And *lamma* (when/whence) [he] reached his *ashuda*¹¹³ (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule¹¹⁴ and knowledge; and like *tha'leka* (be-that-afar-it/that) [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١١١﴾

23. And seduced-she^y him who^u he (was) in her house *a'n* (regarding) himself;^w and *ghalla'gha'te*¹¹⁵ (iteratively bolted-she^y) the doors and said-she^y: *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge¹¹⁶ (by) Allah; verily He/he (is) my lord,¹¹⁷ *abasana* ([he] who rendered meritorious-deeds for) my *mathwa*¹¹⁸ (obligatory: long-term-abode); verily it^x not thrive the *dha'lemoona*¹¹⁹ (injustice-doers).

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ
رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿١١٢﴾

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof;^x like *tha'leka* (be-that-afar-it/that) to divert *a'n* (off) him [We] the ill and the profanity^{w.120} verily he (is) of Our *eba'de* (worshippers/submitters/slaves) the *mukhla'sseena*¹²¹ (purified and saved).

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا
أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ
لِنْصَرَفَ عَنْهُ الشُّوْءَ وَالْفَحْشَاءُ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١١٣﴾

¹⁰⁸ In "اللسان": "ثوى" = هلك; and "مثنوى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa-abode* is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

¹¹⁰ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

¹¹¹ The word "مكن" in "مكنا" means "found" or "established!" It also means "enabled" or "empowered!" Clearly, the English word "established" does not imply or connote the same as "مكن" *per se*!

¹¹² See the Lexicon attached to this Translation regarding "abadeeth," for more details!

¹¹³ The Arabic word "ashudab" = "أشده" translated as [his "prime, full strength"] meaning reached the ideal age of physical and mental strengths!

¹¹⁴ The word "حكما" = rule: possessing sound understanding effecting just judgment all around!

¹¹⁵ The word "iterative" is used to intensify "bolted" as the Arabic is in the iterative-intensity form, "اغلفت!"

¹¹⁶ The Arabic tongue expression "معاذ الله" = "Refuge by Allah" means the speaker says "I seek refuge in Allah for His protection against what is confronting me!"

¹¹⁷ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him!

¹¹⁸ In "اللسان": "ثوى" = هلك; and "مثنوى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa-abode* is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

¹¹⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

¹²⁰ The Arabic word used is "الفحشاء" = the noun of: "فاحشة," see التاج! And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

¹²¹ The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment!

25. And both raced (to) the door and rended-she ^y his shirt from <i>doboren</i> (behind/rear) and <i>alfaya</i> (both embarrassingly/unhappily found) her master <i>lada</i> ¹²² (directly at/by) the door; said she ^y : what requital (should receive) whom ^p wanted [be] by your ^t family ^w an ill except that (to be) [be] imprisoned or a painful torment.	وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾
26. Said [be]: she seduced me <i>a'n</i> (regarding) myself; ^w and witnessed/testified a witnesser/testifier of her family ^w : <i>en</i> (if) [was] his shirt (had been) rended from [anterior] then <i>ssadaqat</i> ¹²³ (she said the truth), and he (is) of the liars.	قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصُهُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾
27. And <i>en</i> (if) [was] his shirt (had been) rended from a <i>doboren</i> (behind/rear) then lied-she ^y and he (is) of the <i>ssa'degeena</i> (always truth renderers).	وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾
28. Then <i>lamma</i> (when/whence) [be] saw his shirt (had been)rended from <i>doboren</i> (behind/rear),said[be]: verily it ^x (is) of your ^y wife; ^w verily your ^y wife ^w (is) great.	فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنَّ كَيْدَكُنْ عَظِيمٌ ﴿٢٨﴾
29. <i>Yousifo</i> (Joseph): let-shun [you ^s] <i>a'n</i> (off) this; ^x and <i>istaghferey</i> ¹²⁴ (let-see seek forgiveness you ^y) for your ^y offense; verily you ^d were-she ^y of the <i>kha'tte'eena</i> ¹²⁵ (he-they wrongdoers).	يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾
30. And said women in the city ^w : <i>Azēez's</i> (the Premier's/ the ruler's) woman/wife seduces [she] her lad ¹²⁶ <i>a'n</i> (regarding) himself ^w <i>qad</i> (already and affirmatively) [be] (frantically) impassioned her (with) love; verily we see her in a misguidance ^x manifest ^x .	وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾
31. So <i>lamma</i> (when/whence) heard-she ^y by their ^y machination, sent-she ^y to them ^y and prepared-she ^y for them ^y <i>muttakan</i> (armed-couch-for-the-feast) and <i>aa'tat</i> (gave-she ^y) each one-she ^y of them ^y a knife ^w and said-she ^y (to Joseph):let-exit [you ^s] on them ^y ; <i>lamma</i> they ^y saw him, exalted-the ^y ^{m127} him and <i>qatta'ana</i> ¹²⁸ (iteratively cut they ^y ^m) their ^y hands ^w and said they ^y ^m : <i>hasba</i> (transcending all imperfections) for Allah; not this ^x (is)a human; <i>en</i> (not) this ^x except an angel <i>ka'reemon</i> ¹²⁹ (a bounty-giver and an ennobler).	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

¹²² The word “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific! So *lada* = “directly at/by” seems to indicate such closeness! See *اللسان*!

¹²³ That is she “always-truth-enforcer”= “صدق” as there is no English word for the verb “صدق”

¹²⁴ The word “استغفري” = “اطلبي الغفران” = “let-see seek forgiveness [you^y]!” In English there is no seemly way to say: “استغفري” *per se*! So I settled for saying: “let-see seek forgiveness [you^y]!”

¹²⁵ The word “kha'tte'eena”=“خاطئين” = “من تعدوا الخطا” = *be-they* who had *intentionally* wronged; unlike the “المخطئين” = *be-they* who *err unintentionally*! So, here *she* is of the “*be-they* wrongdoer,” not *she-they* wrongdoers, as if to say she is of the “*kha'te'eena* mankind^x or progeny,^x” both words are *masculine-gender*! Also, “of” the wrongdoers *intensifies* her *nature* as wrongdoer!

¹²⁶ The word “فتى” has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any* age, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*!

¹²⁷ In “كتب التفسير” Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were *deeply astonished* so much so that they *menstruated*! For example see *الفرطبي*!

¹²⁸ The word “iteratively” to intensify “cut,” as the Arabic word is “فقطن” not just “فقطن”

¹²⁹ The word “karēem”= “كريم” is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*! Summarily it means *bounty-giver/ennobler*!

32. Said she^y: so, <i>thalekunna</i>¹³⁰ (<i>it-that-afar-you^y all/that^y</i>) whom^r you^y blamed^w me in him; and <i>laqad</i> (<i>verily, already and affirmatively</i>) I seduced him a'n (<i>regarding</i>) himself, ^w then <i>ista'assama</i>¹³¹ ([he] <i>affirmably safe-guarded</i>) (<i>in abstinence/preserving his self from sin</i>); and <i>la'en</i> (<i>indeed if</i>) not [he] does, what [I] command him, surely [he] assuredly¹³² be imprisoned and surely assuredly be [he] of the cringelings.	قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكُونَنَّ وَلِيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾
33. Said [he]: O, my Lord, the prison (<i>is</i>) lovelier to me than what they^y invite me to it^x; and <i>en</i> (<i>if</i>) not [You^s] fend a'n(<i>off</i>) me their^y wife, <i>assbo</i> ([I] <i>passionately incline</i>) to them^y and [I] be of the <i>ja'hileena</i>¹³³ (<i>they who act ignorantly or incorrectly</i>).	قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ ﴿٣٣﴾
34. So <i>estajaba</i>¹³⁴ (<i>favorably-answered</i>) for him his Lord, so [He] parried a'n (<i>off</i>) him their^y wife; verily He, He (<i>is</i>) The Samee¹³⁵ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>), The Omniscient.	فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾
35. Afterwards seemed/appeared for them¹³⁶ from after they^z saw the <i>Aya'te</i>^w (<i>signs</i>) surely to assuredly¹³⁷ imprison him until a while.	ثُمَّ بَدَأَ هُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيَسْجُنَّهُ حَتَّى حِينٍ ﴿٣٥﴾
36. And entered with him the prison two lads;¹³⁸ said an <i>abado</i>¹³⁹ (<i>lone/any-one</i>) (<i>of</i>) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; <i>nabbea'na</i> (<i>let inform us you^s by piece-of-significant-and-availing-news</i>) by its^x <i>ta'awee'le</i> (<i>ultimate-explanation/interpretation</i>); verily we see you^g of the benefactors.	وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرْنِي آعْصِرُ خَمْراً وَقَالَ الْآخَرُ إِنِّي أَرْنِي أُحْمِلُ فَوْقَ رَأْسِي خُبْراً تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتَنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾
37. Said [he]: not <i>ya'atee</i> (<i>approaches/comes to</i>) you both, <i>tta'aamon</i>^x (<i>wheat/edible/food-grains</i>)^x <i>tor'zaqa'nebe</i> (<i>it^x being given victuals for sustenance to</i>) you both except <i>nabba'ato</i> ([I] <i>informed by piece-of-significant-and-availing-</i>	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ

¹³⁰ This "thalekunna" = "ذلكن" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذ" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "ل، لام البعد" = for the "afar idea;" and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a plural feminine addressees! There is no English equivalent! The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*)! And "it" stands for the "fact" or "reality," which in fact was afar from their perception as they began accusing her of "misguidance manifest!"

¹³¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹³² The "ل" in "ليسجنن" and "ليكونن" and in "ليسجننه" in Ayah # 35 below, all are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in all cases by "assuredly!"

¹³³ The word "جاهلين" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct! So the "jabiloona" are they who act ignorantly or incorrectly!

¹³⁴ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered!"

¹³⁵ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "السميع!"

¹³⁶ For "them," i.e. to the Azeez, her husband and ruler (thus, "them" either for magnanimity of the "ruler") or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time!

¹³⁷ See footnote 51, identical application!

¹³⁸ The word "فتي" in "فتيان" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

¹³⁹ See the Lexicon attached to this Translation regarding "أحد!"

news) you both by its^x <i>ta'awee'le</i> (ultimate-explanation/-interpretation) before that [it^x] <i>ya'atee</i> you both; <i>tha'lekuma</i>¹⁴⁰ (it-that-afar-you-both/that) of what taught me my Lord; verily I left sect^w/faith^w (of) a people not believing they^z by Allah and they by the Here-after^w they (are) disbelievers.	يَأْتِيَكُمَا ذَلِكُمَا مَعًا عَلَّمَنِي نَقَىٰ إِلَىٰ تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦٦﴾
38. And <i>ettaba'a</i> (closely-followed) I my fathers' sect^w/faith^w <i>Ebraheema</i> (Abraham) and <i>Is-haqa</i> (Isaac) and <i>Ya'aqooba</i> (Jacob); not [was] for us to partner (deities) by Allah of a thing; <i>tha'leka</i> (he-that-afar-it/that) (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they^z.	وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نَشْرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦٧﴾
39. O, both [my]¹⁴¹ the prison's companions: are miscellany lords, <i>khayron</i> (choicer/superior/worthier) or Allah The One, The <i>Qahba'ro</i> (Ever/Stout Subduer).	يُصْبِحِي السِّجْنَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ الْقَهَّارُ ﴿٦٨﴾
40. Not worship you^z of lesser than/without Allah except names you^z named them^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; <i>en</i> (not) the rule except for Allah; [He] commanded that not worship you^z except <i>eyyabo</i>¹⁴² (indeed particularizing Him); <i>tha'leka</i> (he-that-afar-it/that) (is) [the] religion¹⁴³ the forthright; [and,] but most (of) the mankind not know.	مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمِيتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾
41. O, both [my]¹⁴⁴ the prison's companions: as to an <i>ahado</i>¹⁴⁵ (lone/any-one) (of) you both so [he] avails¹⁴⁶ a drink (for) his lord a wine; and as to the other, so [he] (shall be) crucified; then eat the birds from his head; (had been) judged/finished¹⁴⁷ the matter^x (for) which^x in it^x <i>tastafteya'ne</i> (you both affirmably-seek situationally apt and wise opinion).	يُصْبِحِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقَىٰ رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٧٠﴾
42. And said [he] to whom^p [he] presumed that he (would be) escaper of them both: let-mention me [you^s] <i>enda</i> (before/at the presence of) your^t lord; then (caused) him (to) forget the Satan <i>thekera</i> (mention of	وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي

¹⁴⁰ This "*thalekuma*" = "ذالكما" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذَا" = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the "لَا، لام البعد" = for the "afar idea;" and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a twain addressees! There is no English equivalent! The best rendition I believe is: *thalekuma* (it-afar-you-both), the "it" standing for "this fact" or the "this reality." And this "fact" or "reality" is sure *afar* from any one, as it is from the most High, Allah SWT! And clearly the addressees are *two lads*, hence "you-both!"

¹⁴¹ The word "يُصَابِحِي" could have *one* or *two* meanings! Either "O, the twain companions," or "O, the twain, my companions!" Books of "التفسير" are not firm one or the other but both could be true!

¹⁴² The word "إِيَّانَا" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun!

¹⁴³ The word "قِيم" = "مستقيم" i.e. means *straight*! See اللسان!

¹⁴⁴ See footnote 61 above regarding "my!"

¹⁴⁵ See the *Lexicon* attached to this Translation regarding "أحد!"

¹⁴⁶ The word "يسقي" is rooted in is rooted in "أسقى" which is more *intense* than "سقى" as "أسقى" means *availed the drink for* (someone), to be drunk *as and when needed*. See الراغب!

¹⁴⁷ The word "قضي" bears *dual* meanings: (1) *judged*, or (2) *finished*! There is little room, if any, to incline for one or the other!

Joseph at) his lord; so [he] waited in the prison a few years ^w .	السَّجَنَ بِضَعِ سِنِينَ ﴿١٢﴾
43. And said the king: verily I vision seven fat kine eating them ^y seven <i>aeja'fon</i> (emaciated-leans) ^w and seven green ears (of seed-bearing plants) and others ^w dry ^w ; O, you the chiefs: <i>aftoney</i> (let-you ^z situationally fittingly and wisely opine me) [in] my dream/vision, <i>en</i> (if) you ^c were for the dream/visions <i>ta'aboroona</i> (you ^z can interpret).	وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابَسَتْ يَتَأْتِيهَا الْمَلَأُ أَفْتُونًا فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿١٣﴾
44. Said they ^z : <i>adhghatho</i> ¹⁴⁸ (confused-medley) dreams and not we by the dreams' <i>ta'awee'le</i> (ultimate: construing-/explanation) surely (are) knowers.	قَالُوا أَضْغَتْ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِينَ ﴿١٤﴾
45. And said [he] who ^x escaped of them both, and [he] recalled after an <i>ummaton</i> ¹⁴⁹ (while), I <i>ona'bbe'o</i> (I) inform by piece-of-significant-and-availing-news) you ^b by its ^x <i>ta'awee'le</i> (ultimate-explanation/interpretation), so let-send [me] ¹⁵⁰ you ^z .	وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾
46. Yousofo (Joseph): O, you the <i>Sseddeeqo</i> ¹⁵¹ (ever truth practicer) <i>aftoneyna</i> (let-you ^s situationally fittingly and wisely opine us) in seven fat kine eating them ^y seven <i>aeja'fon</i> (emaciated-leans) ^w and seven green ears ^w (of seed-bearing plants) and others ^w dry ^w ; <i>la'alla</i> (craving currently unavailable deed that/perhaps) I return to the mankind <i>la'alla</i> (craving currently unavailable deed that/perhaps) they know they ^z .	يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابَسَتْ لَعَلِّي أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾
47. Said [he]: you ^z sow seven years ^w <i>da'aban</i> (diligently), then what harvested you ^c then let-leave it ^x you ^z in its ^x ears ^w except a little of what you ^z eat.	قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿١٧﴾
48. Afterwards <i>ya'atee</i> (approaches/comes) from after <i>tha'leka</i> (he-that-afar-it/that) seven ^w hard ^w (years), eat they ^y what advanced you ^c for them ^y except a little of what <i>tobssenoona</i> (fortifyingly preserve you ^z).	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿١٨﴾
49. Afterwards <i>ya'atee</i> (approaches/comes) from after <i>tha'leka</i> (he-that-afar-it/that) <i>aamon</i> ¹⁵² (year) in it ^x <i>youghatho</i>	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ

¹⁴⁸ The word "أَضْغَاثَ" = *adhghatho* = plural for "ضِغْثَ" "*dheghtho*" = a handful/bunch of grass/firewood! And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: it is perplexing and difficult to explain clustered bunch of things!

¹⁴⁹ The word "أُمَّةٌ" has more than a dozen different meanings, among a *while*! See الهادي

¹⁵⁰ The letter "ن" in "فَارْسِلُونِ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "إِي" The speaker's pronoun "ي" in "فَارْسِلُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

¹⁵¹ The word "الصِّدِّيقُ" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (Patriarch) *Ebraheem* (Abraham), (4) the title of *Yousif* (Joseph) in this *Surah*, (5) the title of Prophet *Idriss* (Idrees), (6) the title of the chaste *Mariam* (Mary), mother of *Isa* (Jesus), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

¹⁵² The Arabic text says "عام" but in English there is only one word to mean عام and سنة! In Arabic there is "عام" "سنة" "حول" "حجة" and "سنة" each with a difference! Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to "حول" = anniversary of any special event; and

(to be they) ^z revived by delightful-pasture-producing rain) the mankind and in it ^x ya'asserona (press/squeeze they ^z).	يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿١١﴾
50. And said the king: eeto (let-bring you ^z to) me by him; so lamma (when/whence) came ^x (to) him the messenger ^x said [he] (Yousif/Joseph): let-return [you ^s] to your ^t lord and then let-ask him [you ^s]: what the women's status, who ^v qatta'a (repetitively cut) they ^v their hands ^w ; verily my Lord by their ^v wile (is) Omniscient.	وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿١٢﴾
51. Said [he] (the king to the women): what (was/had been) your ^v kbatt'bo (serious-matter) edb (when) [you ^{y m}] seduced ^{y m} Yousifa (Joseph) a'n (regarding) himself; ^w said they ^{ym} : hasha (transcends all imperfection) for Allah; not we knew on him of an ill; said-she ^y the Azees's (premiere's) woman: now hasbassa ¹⁵³ (probingly evidenced) the right; I seduced him a'n (regarding) himself; ^w and verily he surely (is) of the ssa'deqeena (always truth enforcers). ***	قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ حَصْحَصَ الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿١٣﴾
52. Tha'leka (he-that-afar-it/that) to know [he] (the premiere) surely I not betrayed him by the gbaybe ¹⁵⁴ (during his absence); and that Allah not aright-guides the betrayers' slyness.	ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِنِينَ ﴿١٤﴾
53. And not [I] absolve myself ^w , verily the self ^w (is) surely ammaraton (iterative orderer) ^w by the ill, except what ra'hema ¹⁵⁵ (mercy-gave) my Lord, verily my Lord (is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver).	وَمَا أَتَّبِرُ نَفْسِي إِنَّ النِّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿١٥﴾
54. And said the king: eeto (let-bring you ^z to) me by him astakh'less ([I] affirmably-exclusively-single) him for myself ^w ; so lamma (when/whence) [he] spoke (to) him, said [he]: verily you ^g (are) today laday ¹⁵⁶ (directly and possessively from) us makeenon ¹⁵⁷ (he who is of: status/ empowerment/ long abode) trustworthy.	وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿١٦﴾

الفروق اللغوية، لـ Although generally all are loosely used synonymously or interchangeably! See لـ “حجة” = “حجة”
أبي هلال العسكري

¹⁵³ The word “حصص” means became manifest after probing into its evidence, not just became clear!

¹⁵⁴ The word “الغيب” has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable! See اللسان!

¹⁵⁵ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English per se! So the closest is to possibly say: “except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say per se! The Arabic says, as if to say: except what merced my Lord” which cannot be said in correct English, as there is no such word as “merced!”

¹⁵⁶ The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس قبضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and possessively from” (us) seems to indicate such closeness! See اللسان!

¹⁵⁷ The word “makeen” = “مكين” is a singular, masculine, subjective or objective noun, for which there is no English equivalent! The word has four distinct meanings, all seem applicable here! It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode!

55. Said [he]: let-make me [you ^s] over the land's ^w treasures ^w ; verily I am <i>hafeedhon</i> ¹⁵⁸ (iterative keeper-up) omniscient.	قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيزٌ عَلِيمٌ ﴿٥٥﴾
56. And like <i>tha'leka</i> (he-that-afar-it/that) We firmly enabled/empowered ¹⁵⁹ for Yousifa (Joseph) in the land ^w <i>yatabann'wo</i> ([he] deservedly ensconces) of it ^w whence [he] will; [We] betide by Our mercy ^w whom ^p [We] will and [We] waste not a remuneration (of) the benefactors.	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
57. And surely the Hereafter's ^w remuneration (is) <i>khayron</i> (choicer/superior/worthier) for whom ^r believed they ^z and they ^z were <i>yattaqoona</i> (they reverently guard not to displease Allah).	وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾
58. And came Yousifa's (Joseph's) brothers; then they ^z entered on him; so [he] knew them while they (were) for him <i>munkeroona</i> (not recognizers).	وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾
59. And <i>lamma</i> (when/whence) [he] furnished them by their furnishment said [he]: <i>eeto</i> (let-bring you ^z to) me by a brother for you ^b of your ⁿ father; do not ¹⁶⁰ see you ^z surely I fulfill ¹⁶¹ the measure and I am <i>khayro</i> (choicer/superior/worthier) (of) the hospitality-givers.	وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾
60. Then <i>en</i> (if) not <i>ta'ato</i> (come to) me by him then no measure for you ^b <i>endey</i> (by my rule) and let-not near [me] ¹⁶² you ^z .	فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾
61. Said they ^z : we shall induce <i>a'n</i> (regarding) him his father and verily we surely (are) doers.	قَالُوا سَتَرُوْهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾
62. And said [he] for his lads: let-make you ^z their merchandise in their saddlebags, <i>la'alla</i> (craving currently unavailable deed that/perhaps) they know it ^w if they ^z transposed ¹⁶³ to their family, <i>la'alla</i> they return they ^z .	وَقَالَ لِفَتَيْنِهِ أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾
63. So <i>lamma</i> (when/whence) returned they ^z to their father said they ^z : O, our father (had been) disallowed of us the measure, so let-send [you ^s] with us our brother, [we] measure and verily we (are) for him surely keepers-up ¹⁶⁴ .	فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مِنَعَنَا مِنَ الْكَيْلِ فَارْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

¹⁵⁸ The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁵⁹ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*!

¹⁶⁰ Clearly this “أَلَا” is the “أَلَا” for urging or desiring, i.e. promoting the action of the following verb!

¹⁶¹ The word “أَوْفَى” from “الْوَفَاءُ” = “الْتِمَامُ” meaning gathering the last component of any obligation to make it a whole! So, “أَوْفَى” means I endeavor and gather the last part of an obligation and fulfill it!

¹⁶² The letter “نَ” in “تَقْرَبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “أَي” The speaker’s pronoun “يَ” in “تَقْرَبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

¹⁶³ The word “انْقَلَبُوا” = “they^z transposed,” means they betook themselves returning!

¹⁶⁴ The word “حَافِظُونَ” is rooted in “حَفَظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

64. Said [he]: do [I] trust you^b on him except as that I (had) trusted you^b on his brother of before; then, Allah (is) *khayron* (choicer/superior/worthier) keeper-up¹⁶⁵ and He (is) *arhamo* (more merciful) (of) the *ra'heemeena* (multitudinous mercy-givers).
65. And *lamma* (when/whence) opened they^z their *mata'a*¹⁶⁶ (furnishings/chattel/things for utility) they^z found their merchandise^w *ruddat* (had been forthwith-retuned-she^y) to them; said they^z: O, our father what (more) do we quest; this (is) it^w; Our merchandise^w *ruddat* to us; and *nameero* ([we] obtain [wheat-grain lay-up provision] for) our family^w and [we] keep-up¹⁶⁷ our brother and *naẓdado*¹⁶⁸ ([we] further-augment) a camel's measure, *tha'leka* (be-that-afar-it/tha) (is) an easy measure.
66. Said [he]: never [I] send him with you^b until *ta'atoney* (you^z accord/grant me) a *mantheqan*¹⁶⁹ (ratified-covenant) from Allah that assuredly¹⁷⁰ *ta'ato'nanney* (come you^z to me) by him, except if (to be) besieged [by] you^z; so *lamma* (when/whence) they^z gave him their *mantheqa* (= *manthe-qan*), said [he]: Allah over what we say (is) Custodian.
67. And said [he]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (separate) doors; and not I enrich¹⁷¹ *a'n* (regarding) you^b from Allah of a thing; *en* (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.
68. And *lamma* (when/whence) entered they^z from whence ordered them their father not [was] enriching *a'n* (regarding) them of Allah a thing except a need (concern) in *Ya'aqooba's* (Jacob's) self^w [he] satisfied it^w; and verily he (is) a knowledge possessor for what We taught him; [and,] but most (of) the mankind not know.
69. And *lamma* (when/whence) they^z entered on *Yousifa* (Joseph), [he] lodged to him¹⁷² his brother (and) said [he]: verily I am your^t brother; so let-not [you^s] anguish/sorrow by what they^z were working.
70. Then *lamma* (when/whence) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (drink-goblet^w)

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا
ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ
حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بَضْعَتَهُمْ رَدَّتْ إِلَيْهِمْ ۚ قَالُوا يَتَابَانَا
مَا نَبْغِي هَذِهِ ۖ بَضْعَتُنَا رَدَّتْ إِلَيْنَا
وَنَمِيرُ أَهْلَنَا وَنَحْظُ أَخَانَا وَنَزْدَادُ
كَيْلَ بَعِيرٍ ۚ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ
تُؤْتُوهُ مُوْتَقًا ۚ مَرَّ ۖ اللَّهُ لَتَأْتُنِي
بِهِ ۖ إِلَّا أَنْ يَخَاطَبَكُمْ فَلَمَّا ءَاتَوْهُ
مُوثَقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ
وَكَيلٌ ﴿٦٦﴾

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ
وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي
عَنكُمْ مِّنَ اللَّهِ مِن شَيْءٍ ۚ إِنْ الْحُكْمُ
إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿٦٧﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ
مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِن
شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ
قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ
إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا
تَبْتَسِمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ

¹⁶⁵ Ibid, except for **احافظ**

¹⁶⁶ The word "متاع" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility!

¹⁶⁷ Ibid, except for "نحفظ"

¹⁶⁸ The word "نزداد" implies greater intensity, and **التاج** says it is "البلغ" So further is prefixed for this purpose! That is they would further-increase their gain by getting additional load for their brother!!

¹⁶⁹ Ratification by open declaration and oath!

¹⁷⁰ The "ل" in "لتأتني" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

¹⁷¹ The word "اغني" has double meanings: (1) enrich, (2) suffice! But "enrich" includes suffice and not vice versa! As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task! Hence "enrich" is superior!

¹⁷² Embraced him, i.e. by way of greeting him!

in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you ^y the *aero* (caravan carrying wheat/food-grains) ^w verily you ^b (are) surely thieves.

71. Said they^z while they^z forwardly-advanced on them: what (are) you^z missing.

72. Said they^z: we (are) missing *ssu'wa'a*¹⁷³ (drinking/-measuring goblet) ^x (of) the king; and for whom ^p [he] came by it^x a camel's load and I am by it^x a claimer-/guarantor.

73. Said they^z: *ta-Allahy*¹⁷⁴ (by Allah) *laqad* (verily, already and affirmatively) knew you ^c not came we to corrupt in the land ^w and not we were thieves.

74. Said they^z: then what (is) his requital, *en* (if) you ^c were liars.

75. Said they^z: his requital (is) who ^a [it ^x] (the king's goblet) (had been) found in his saddlebag, so he (is) his requital¹⁷⁵; like *tha'leka* (he-that-afar-it/that) requite [we] the *dba'lemeena*¹⁷⁶ (injustice-doers).

76. So [he] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*¹⁷⁷ ([he] affirmably-produced it ^w) from his brother's chattel; like *tha'leka* (he-that-afar-it/that) We schemed for Yousifa (Joseph); not [was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [We] raise ranks ^w (of) whom ^p [We] will; and above every a knowledge possessor (is) an omniscient.

77. Said they^z: *en* (if) [he] steals, so *qad* (already and affirmatively) stole his brother of before; so *asarraha* (secretly-kept it ^w) Yousifo (Joseph) in himself ^w and not disclosed/flushed it^w to them; said [he]: you^f (are) eviler place/post, and Allah (is) knowinger by what you ^z describe¹⁷⁸

78. Said they^z: *ya'ayyoha* (O, you ^s) the *Azzeex* (Master) verily for him (is) a father *shaykhan* (aged) big/old; so let-take [you ^s] an *abadana*¹⁷⁹ (lone/any-one of us) (in) his stead; verily we see you ^g of the benefactors.

فِي رَحْلِ أَخِيهِ ثُمَّ أَدْنَىٰ مُؤَدِّنُ أَيُّهَا
الْعَبْرَانِكُمْ لَسَرْقُونَ ﴿٧١﴾

قَالُوا وَقَبِّلُوا عَلَيْهِمْ مَاذَا
تَفْقَدُونَ ﴿٧٢﴾

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ
بِهِ حِمْلٌ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ ﴿٧٣﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا
لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٤﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَاذِبِينَ ﴿٧٥﴾

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ
فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٧٦﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ
لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ
يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٧﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ
مِّن قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ
مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٨﴾

قَالُوا يَأْتِيهَا الْعَزِيزُ إِنْ لَهُدَ أَبَا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنْ
نَرْنَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٩﴾

¹⁷³ The word “سُقَايَة”=“سُقَايَة” could be masculine or a feminine gender! It is masculine as “صُوَاع” and a feminine as “سُقَايَة” = (giving/supplying-of-water)^w! See الذر المصون، لـ أحمد الحلبي

¹⁷⁴ The word “*ta-Allahy*” is made up of two distinct components: the “*ta*”= “ت” and “*Allahy*” The “*ta*” is “ت” = “القسم” = a “*jurative* particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “*Allahy*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*”

¹⁷⁵ According to their customary Law, whoever was convicted of thievery he is taken as a slave!

¹⁷⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

¹⁷⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹⁷⁸ The word “تصفون” rooted in “وصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62)!

¹⁷⁹ The word “أحد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine! See اللسان! It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others! (3) Literally one! However, in English “lone” is singular, standing alone! So, to keep the

79. Said [he]: Allah's refuge^{w180} that [we] take except whom^p we found our *mata'a*¹⁸¹ (furnishings/chattel-/or things for utility) *endabo* (in his possession); verily we (are) then surely *dha'lemoona*¹⁸² (injustice-doers).
80. Then *lamma* (when/whence) *istay'aso*¹⁸³ (affirmed-despair they^z) from him, they^z detached *na'jeyan*¹⁸⁴ (secretly-mutually-conferees); said their elder: have not known you^z that yourⁿ father *qad* (already and affirmatively) [he] took on you^b a *mantheqan* (ratified-covenant) from Allah and of before when^o *farrattom*¹⁸⁵ (had-remiss you^c) in Yousifa (Joseph); so never [I] leave the land^w until allows me my father, or rules Allah for me; and He (is) *kbayro* (choicer/superior/worthier) (of) the rulers.
81. Let-return you^z to yourⁿ father then let-say you^z: O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up¹⁸⁶.
82. And let-ask[you^s] the village^w which^u we were in it^w and the *aero* (caravan carrying wheat/food-grains).^w which^u *aqbalana* (we forwardly-advanced) in it^w; and verily we surely (are) *ssadeqeena* (always truth enforcers).
83. Said[he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; *asa* (craving a deed beyond one's means that/may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He (is) The Omniscient The *Hakeemo*¹⁸⁷ (infinite *bekmah*¹⁸⁸ Possessor).
84. And [he] diverted *a'n* (off) them and said [he]: alas, my sorrow over Yousifa (Joseph); and whitened-she^y ^{m189} his both eyes^w from the sadness, while he (was) *ka'dhee-mon*¹⁹⁰ (unrelenting suppressor of his grief).

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ
وَجَدْنَا مَتَعَنَا عِنْدَهُ إِنْ أِذَا
لَظَلْمُونَ ﴿٧٩﴾
فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ
اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ
فَلَنْ أُبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي
أَبِي أَوْ تَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٠﴾
ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَتَابَنَا
إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾
وَسَأَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا
لَصَادِقُونَ ﴿٨٢﴾
قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِّرْ بِجَمِيلٍ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي
بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ﴿٨٣﴾
وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَأْسَفَىٰ عَلَىٰ
يُوسُفَ وَأَيُّضْتُ عَيْنَاهُ مِنْ
الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

concepts of “أخذ” and “lone” simultaneously transliteration seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!

¹⁸⁰ The expression “Allah's refuge w” is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help!

¹⁸¹ See footnote 20 above regarding “mata'a”

¹⁸² The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁸³ The word here is “استيسسوا” = “affirmed despair, not “ينسوا” = “despaired!”

¹⁸⁴ The word “خلص” in “خلصوا” = “خرج عنهم ومنهم” Thus, “خلص” = detached (as from a group); and the word “نجيا” is an adverbial, derived from “تنجى” = that is he had secretly and mutually counseled! See إعراب القرآن، لمحمود صافي and الهادي

¹⁸⁵ The word “farratta” = “فرط” in “فرطتم” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected! But “فرط” and “فرطتم” all are verbs in the past tense! So I chose “had-remiss!”

¹⁸⁶ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁸⁷ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

¹⁸⁸ See the Lexicon attached to this Translation for “bekmah”

¹⁸⁹ That mean he lost his vision.

¹⁹⁰ The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كظيم” not “إكظم”

85. Said they^z: *ta-Allah*¹⁹¹ (by Allah); *tafta'o*¹⁹² (recurrently-
cease not[you^s]) remember[you^s] Yousifa (Joseph) until be
[you^s] *haradhan* (degenerate/ self-inflected debasement) or be
[you^s] of the *ha'lekeena* (ones that had perished/expired).

86. Said [he]: verily only [I] complain my *bathth*
(ultimate-grief) and my sadness to Allah and [I] know
from Allah what not know you ^z.

87. O, my sons: let-go you^z then *tabasaso* (let-inquire you^x
by all your senses) of Yousifa (Joseph) and his brother;
and let-not despair you^z from Allah's *raw'he*^x (mercy^w-
/relief^x/pleasing-trait^x)¹⁹³; verily it^x (the truth is) not
despairs of Allah's *raw'he*^x except the people, the
disbelievers.

88. So *lamma* (when/whence) they^z entered on him, said
they^z: O, the *Azeezo* (premiere), touched/betided us,
and our family the *dhurro* (persisting distress); and we
came by a merchandise^w *muzja'ten*^w (scanty and
insignificant)^w; nonetheless let-fulfill¹⁹⁴ [you^s] for us
the measure and *tassaddaq* (let have charity you^s) on us;
verily Allah requites the *mutassaddeqeena* (charity-doers).

89. Said [he]: have known you^c what you^c did by
Yousifa (Joseph) and his brother, *edh* (while) you^f
(were) *jahiloona*¹⁹⁵ (they who act ignorantly or incorrectly).

90. Said they^z: are oh/indeed you^g, surely you^s (are)
Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this
(is) my brother, *qad* (already and affirmatively) *manna*¹⁹⁶
([He] had graced His boon^w) Allah on us; verily who-
everyatta'qe (he reverentially guards not to displease Allah)
and *yassber* ([he] holds on patiently), then verily Allah
wastes not the benefactors' remuneration.

91. Said they^z: *ta-Allah*¹⁹¹ (by Allah); *laqad* (verily, already
and affirmatively) favored/preferred you^g Allah over
us, and *en* (surely) we were certainly wrongdoers¹⁹⁸.

92. Said [he]: no *tath'reeba* (reproach/castigation) on you^b
today, Allah forgives for you^b and He (is) *arhamo* (more
merciful than) the *ra'bemeena* (multitudinous mercy giver).

93. let-go you^z by my shirt^x this^x then let-throw it^x
you^z over my father's face, (subsequently) *ya'atee* ([he]
becomes) a *basseeran* (keen: seer/overall evaluator of the

قَالُوا تَاللّٰهِ تَفْتُنَا تَذْكُرُ يُوسُفَ
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ الْهَالِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُزْنِي إِلَى
اللّٰهِ وَأَعْلَمُ مِنَ اللّٰهِ مَا لَا
تَعْلَمُونَ ﴿٨٦﴾

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَّوْحِ اللّٰهِ
إِنَّهُ لَا يَأْيِسُ مِنْ رَّوْحِ اللّٰهِ إِلَّا
الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ
مُزْجَنَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ
عَلَيْنَا إِنَّ اللّٰهَ تَجَزَّى
الْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾
قَالُوا أَأَنَّكَ لَأَنْتَ يُوسُفَ قَالَ أَنَا
يُوسُفَ وَهَذَا أَخِي قَدْ مَنَّ اللّٰهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ
اللّٰهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا تَاللّٰهِ لَقَدْ ءَاثَرَك اللّٰهُ عَلَيْنَا
وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ
اللّٰهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى
وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي

¹⁹¹ See footnote 173 above regarding: "ta Alla'he!"

¹⁹² The word "فتن" = "تفتن" = recurrently-ceases and repeats the cycle! And generally it means "ما زلت" = you
cease not! See الراغب والهادي

¹⁹³ The word "روح" = "raw'he" means mercy/relief/pleasing-trait! See التاج والهادي، اللسان!

¹⁹⁴ The word "أوف" from "الوفاء" = "التمام"، meaning gathering the last component of any obligation to make
it a whole! So, "أوف" means you endeavor and gather the last part of an obligation and fulfill it!

¹⁹⁵ The word "جاهلون" = "jahiloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some-thing
contrary to reality, (3) did some-thing not correct! So the "jahiloona" are they who act ignorantly or incorrectly!

¹⁹⁶ The word "من" in "يمن" means "إنعمة ينعمها" That a "boon He graces it!"

¹⁹⁷ See footnote 173 above regarding "ta Alla'he!"

¹⁹⁸ The word "خاطيء" = "من تعد الخطأ" = who intentionally wronged; unlike the "المخطيء" = who errs
unintentionally! So, "الخاطئين" = the "wrongdoers!"

facts and their possible consequences) and eetoney (let-you^z come/bring to me) by yourⁿ family^w wholes¹⁹⁹.

94. And *lamma* (when/whence) Sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla* (why do not) that confute you^z [me]²⁰⁰.

95. Said they^z: *ta-Allah*²⁰¹ (by Allah); verily you^g surely (are) in your^t misguidance (of) the old.

96. So *lamma* (when/whence) came the *basheero*²⁰² (he the iterative proclaimer of pleasing tidings), [he] cast it^x (the shirt^x) over his face then *ertadda*²⁰³ (forthwith-retuned [he]) *basseran* (keen seer); said [he]: have not I told you^b verily I know from Allah what not you^z know.

97. Said they^z: O, our father *istaghfer*²⁰⁴ (let-seek [you^s] forgiveness) for us our offenses; verily we were wrongdoers²⁰⁵.

98. Said [he]: will *astaghfero*²⁰⁶ ([I] seek forgiveness) for you^b (from) my Lord, verily He, He (is) The *Ghafooro* (iterative Forgive), The *Raheemo* (iterative mercy Giver).

99. Then *lamma* (when/whence) they^z entered on Yousifa (Joseph) [he] lodged/retreated to him his both [fathers]²⁰⁷ and said [he]: let-enter you^z *Misra* (Egypt) *en(if)* Allah wills *aameneena* (you^z are self-safety-securers).

100. And [he] elevated his [both fathers]²⁰⁸ over the *Arshe*²⁰⁹ (Throne of Kingship)^x and they^z tumbled for him kowtowing, and said [he]: O, my father, this (is) *ta'awee'lo* (ultimate: construing/explanation) (of) my vision^w of before, *qad* (already and affirmatively) made it^w my Lord a right; and *qad* (already and affirmatively) *ahasana*²¹⁰ ([He Who] rendered meritorious-deeds) by me, my Lord *edh* (when/since) [He] exited me from the prison and [He] came by you^b from the *Ba'dwe*²¹¹

بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفْنِدُونِ ﴿١٤﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٥﴾

فَلَمَّا أَنْ جَاءَ الْيَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾

قَالُوا يَتَابَنَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَا تَأْوِيلُ رَأْيِي مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

¹⁹⁹ The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph!

²⁰⁰ The letter "ن" in "تَفْنِدُونُ," by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يَسْتَفْنِي عَنْهَا" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "تَفْنِدُونُ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

²⁰¹ See footnote 3 above regarding "ta Alla'e!"

²⁰² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent!

²⁰³ The word "إرتد" is rooted in "رَدَ" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it. ^w" (S4: 86)!

²⁰⁴ The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [you^s!]" In English there is no seemly way to say: "استغفر" per se! So I settled for the aforesaid!

²⁰⁵ See footnote 197 above regarding wrongdoers!

²⁰⁶ Ibid, regarding "استغفر"!

²⁰⁷ See footnote 10 above regarding "أَبَوَيْكَ"!

²⁰⁸ Ibid!

²⁰⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word!

²¹⁰ The "hidden" pronoun in "أحسن" (هو=He) refers to his Lord, Allah! See الطبري!

²¹¹ The word "بدا" generally means inhabitants of the "بادية" = nomads! However, the word "بدا" = Bada, is a name of place in the desert of Palestine! And in Bada Prophet Jacob dwelled and had a mosque there! So

(nomads) from after that the Satan incited between me and [between] my brothers; verily my Lord (is) Lateefon²¹² (fine/subtle/gentle/and protector) for whatever²¹³ [He] wills; verily He, He (is) The Omniscient The Hakeemo²¹⁴ (infinite bekmal²¹⁵ Possessor).

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You^g accorded me) of the proprietorship and You^g taught me of²¹⁶ the *ahadeeth's*²¹⁷ (dreams and related events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens'^w and the Earth's'^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world^w and the Hereafter^w *tawaffaney* (let-You^s receive me while dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'lebeena* (righteous-people).
102. *Tha'leka* (be-that-afar-it/that) (is) of the invisible *anba'e*²¹⁸ (significant-and-availing-news)^x [We] reveal²¹⁹ it^x to you^g and not you^g were *laday*²²⁰ (directly present by) them *edh* (when/since) they^z concerted their matter while they^z machinate.
103. And not most (of) the mankind, albeit you^g hankered, (are) surely believers.
104. And not ask them[you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'an/invocation/-exhortation) for the worlds.
105. And how many of an *Aya'ten*^w (miracle/sign/proof) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.
106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (be-they who partner deities with Allah/ be-polytheists).
107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/comes down on)^w (to) them *gha'sheyaton* (pall^w/-an all-covering affliction/calamity)^w of Allah's torment, or *ta'teya*^w them The Hour^w suddenly while they not perceive.

مِنْ بَعْدِ أَنْ تَرْغَ الشَّيْطَانُ بَيْنِي
وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا
يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

﴿١٠٢﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ
وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ
وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ ﴿١٠٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٤﴾
وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٥﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ
إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٦﴾
وَكَأَيِّنْ مِنْ ءَايَةٍ فِي السَّمَوَاتِ
وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا
مُعْرِضُونَ ﴿١٠٧﴾
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ ﴿١٠٨﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿١٠٩﴾

those who came from this *Bada* = grammatically inflected= "from the *Ba'dwe*" are referred to as: "بدوا بدوا" = [they] came from *Bada*. See *الفخر الرازي، القرطبي و الألويسي: تقاسير*

²¹² The word "لطيف" = "رقيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See *البصائر*. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

²¹³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See *الذر المصون، لـ أحمد الحلبي* and *إعراب القرآن، لمحمود صافي*

²¹⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

²¹⁵ See the Lexicon attached to this Translation for "bekmal"

²¹⁶ The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them!

²¹⁷ See footnote 7 regarding "ahadeeth," at Ayah (S10: 6), at the start of this *Surah*!

²¹⁸ See the Lexicon attached to this Translation for "naba'al"

²¹⁹ See footnote 3 regarding reveal!

²²⁰ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly present by" (them) seems to indicate such closeness! See *اللسان*!

108. Let-say [you^s]:this-she^{y221} (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/ evident argument-/enlightenment) ^w I and who^p *ettaba'a'ney* ([he] closely-followed me) and *subhana*²²² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and not I am of the *mushbrekeena* (be-they who partner deities by Allah/ be-polytheists).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُبحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

109. And not We sent [of] before you ^g except men, [We] reveal to them, of the villages' ^w folks ^w; have not then they ^z treaded in the land ^w then looked they^z how [was] consequence ^w of whom ^r of before them; and surely home ^w (of) the Hereafter ^w (is) *kbayron* (choicer/ superior/ worthier) for whom ^r *ettaqam* (they had reverentially guarded not to displease Allah); do then not you ^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. Untiledha (when/ wherea)s istay'asa²²³ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came ^x (to) them Our succor^x; then (had been) delivered whom^p [We] will; and not (to be forthwith-retained/ parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَشَاءٍ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

111. Laqad (verily, already and affirmatively) [was] in their narratives *ebatron* (instructive-example) for the *albab*'s²²⁴ (hearts-intellects)'s possessors; not was [it^x] a discourse *youtara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*²²⁵ (approval/ it being and accepted as credible-/and its sayer is credible) (of) that between its ^x both hands ^w and an expounding (of) everything, and an aright-guidance^x and a mercy^w for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

²²¹ The word “سَبِيل” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly! In this case it is feminized and so the word “this” in reference to it is feminized by “this^w”!

²²² The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

²²³ The word “استيأس” generally means “despaired”= “ايأس” However, the prefix “اس” makes the word as if to mean “affirmably despaired!” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him! Hence, “affirmably despaired he!”

²²⁴ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “ذو الالباب”= the *albab*'s possessors!

²²⁵ The word “التصديق” means: approval, associating the say in reference or its sayer to the truth or being truthful